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THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5432 SATURDAY, AUGUST 10, 1946 Price Twopence

WEEK BY WEEK

Conferences

IN THE WEEK beginning July 20th a conference of representatives of Liberal and Free Christians was held in Cambridge; they came for the most part from Europe and America; a number of those present had suffered during the war the severest persecution because of their faith. On Saturday, July 27th, a public meeting was held in London under the chairmanship of the Home Secretary. In the opinion of a number of public men present—not directly connected with the Unitarian movement—it was the most impressive public meeting they had attended since the end of the war. It was a most moving and thrilling occasion. The meeting was addressed by representatives attending the Cambridge Conference—in addition to the eminent men who supported it. An account of the meeting with reports of the Cambridge Conference follow in this week's issue of THE INQUIRER. As we go to press another conference and a series of public meetings called and organized by Liberal Christian Youth Movements are ending in Manchester; of these we hope to give reports next week. The organisers of these conferences and meetings are to be congratulated upon the splendid results of their labours. The contrast between the attention the meetings received from the Press and the impression they made upon visitors present is a contrast with which the Unitarian movement is familiar.

Credal Authority

Liberal Christianity—or as we prefer to call it, Unitarianism—as witnessed by these meetings is alive and virile. It has a message of salvation; and it intends to give that message. It affirms that intelligent men seeking a way of life in the meaning of religion need not surrender themselves to the credal authorities of an organised Church or an organised Secular Movement. Unitarianism sees clearly enough—it always has seen—that Christian values are in no need of the support of authoritarian statements claiming a supernatural origin. It has always affirmed that intelligent men need not say "No" to their intelligence—and sometimes to their conscience—in order to satisfy their deepest emotions. In complete liberty Liberal Christians have found themselves in spiritual union; out of their own experience, found in various environments and cultures in the world, they have witnessed to the profound discovery that liberty is as certain and as sure a bond as credal authority or regimented obedience. Indeed, if this were all it need hardly be stated—out of their own experience and insight they affirm that ultimate liberty is the only bond for spiritually adult men; and that all other bonds in the long run destroy the spiritual life. Liberal Christianity from the nature of its own insight looks to the future and has its eyes upon the nature of growth. It does not look to the past or to interpretations of the past for salvation. It affirms that in the powers man possesses now, if only he has the faith and courage to use them, lies the hope of his own true progress and his true adjustment to the nature of things.

A Challenge

There is a challenge in this. To all forms of credal authority it says: "You are betraying the future, no matter how passionate your concern for it may be, when in various ways you put the mind of man in chains. And in credal statements that is what you do. For never will you be content with the affirmation that those statements arise out of the mind of man—for if you did this you would be forced to go on to admit that the mind of man could alter them—no, you justify your claims by appeals to all sorts of spurious authorities. You will never let your creeds stand in their own right; you appeal to the Past, or to a Church, or to a Miraculous Event, or—in the case of the secular creeds—to an Abstract Society. You will never allow truth to proclaim itself through the unfettered perceptions of the human mind. Therefore in various forms you live in fear; you are afraid of the essence of freedom and the ultimate prerogatives of men. You proclaim that sin is more powerful than goodness, and unquestioning obedience more virtuous than creative thinking. You try to find short cuts to truth by denying the validity of the intellect, and the halts and hesitations the intellect inevitably must bring."

Some Facts

That is the challenge, or one similar to it, that Liberal Christianity brings to authoritarian doctrines—particularly to the doctrines of the orthodox Church. For the pretensions of social creeds are, on the whole, more easily seen through than the theological. Men turn from secular creeds in order to obtain the bread of life elsewhere. But when they turn in the West—and this is our primary concern—shall they look to the orthodox Church for their salvation? Men learn soon enough from dire experience that the charity and love of Christian values are more fulfilling in the long run than the justice of the secular State. They learn that a State which merely proclaims justice, and never forgiveness and compassion for persons, is not a State at all, but an inhuman, abstract piece of machinery. But learning this can they turn to orthodox Christianity for their salvation?

Let the bare facts be stated. If a man learns to believe in love and the infinite value of persons, if he learns that the total sustenance of his life is to be found in belief in God, he must also learn that not on these grounds alone can he become a living member of the credal Christian Church. He must go on to affirm a belief in, say, the Virgin Birth, or a Miraculous Event in History, or a Revelatory Book.

Contemporary Life

Let these matters not be minimised in contemporary life, they lie at the source of much spiritual bewilderment and frustration. Let the young man, say, who turns from the futilities of secularism to the noble Christian Humanism of Jacques Maritain, let him pursue that Humanism to the Church where Maritain enjoys it—namely to the Catholic Church, and what will he find? Not only Christian Humanism—and in some places he would have to look hard and long to find that—but also a set of dogmas and doctrines that his mind would have to repudiate. He is bewildered by the contrast between the truth of the infinite value of

human souls and the historical futility of the Virgin Birth. And upon the Virgin Birth Maritain—and all the up-and-coming neo-orthodox—are silent. Let a young man in this country pursue his Christian search to the solemn and moving occasion of an Anglican Eucharist, and he will discover that at the most solemn moment of this most solemn service, credal affirmations are made that he knows full well are not true —and, worse still, knows perhaps that a majority of the people present do not accept them. In this there is a futility that baffles spiritual unity. It is a betrayal of the modern situation, for the modern situation demands all the infinite resources of the human mind to redeem it; and to affirm, in effect, that those resources do not exist, is to condemn men to fear and ultimate mistrust.

Creeds can be Altered

Liberal Christianity, or again as this journal prefers to call it Unitarianism, affirms that creeds have been constructed by the mind of man and if need be can be altered by his mind. But deeper than this it affirms that spiritual unity can be attained without the imposition of doctrines proclaiming supernatural authority, or any authority at all outside the minds of the men who constructed them. Unitarianism proclaims that goodness is at least just as real as evil, and in the long run more powerful and victorious. These are the positive values of a free Christianity; they are the positive values of the Person who for millions first gave them passion and life.

LIBERAL RELIGION AND THE WORLD SITUATION

ADDRESS BY THE HOME SECRETARY

[*The Right Honourable J. Chuter Ede presided at the Public Meeting, held at Queen Mary Hall, Y.W.C.A., London, on July 27th. Below is the substance of his address and of other addresses which followed.*]

The World Was Worth Saving

DURING the past twelve months it has been my pleasurable duty to authorise the admission to this country of men and women of widely differing theological convictions who wished to attend conferences here. All have been welcome, but it is an especial joy to me to see today many who in the grim days of Nazi overlordship and oppression refused to bow the knee in those heathen temples in which was denied to men

"the liberty to know, to utter and to argue freely according to conscience"

which John Milton asked to be given

"above all other liberties."

We are glad to see them with us although we mourn many whose witness to the truth cost them their lives. Faithful to the end, these last have joined the noble army of martyrs and have proved that when the supreme challenge comes men and women can still answer with quiet but unconquerable determination born of allegiance to eternal principles. Their sacrifices have redeemed and enriched the story of a generation in which materialism appeared to be omnipotent. Their bodies lie mouldering in the grave but their souls go marching on to encourage and inspire us and those who will succeed us. Our visitors who will speak to us this afternoon have endured imprisonment and the rigours of camps which will be a synonym for beastliness for all time. They lived under the daily menace of execution. Their spiritual and intellectual resistance was an act of valour which stirred all our souls. They were sorely tested. They emerged triumphant. They not merely helped to save the world; they proved by their endurance that it was worth saving.

We Cannot Live in the Past

We gladly avail ourselves of this opportunity of discussing with them the bases on which we can build a world nearer to the glimpses of the City of God which came to us as visions during the conflict. We are glad to see them in London with its still gaping honourable wounds, and we say to them, in the words which, in another great day of the never-ending struggle for freedom, Milton used:—

"Behold now this vast City: a city of refuge, the mansion house of Liberty, encompassed and surrounded with His protection; the shop of war hath not there more anvils and hammers waking, to fashion out the plates and instruments of armed Justice in defence of beleaguered Truth, than there be pens and heads there, sitting by their studious lamps, musing, searching, revolving new notions and ideas wherewith to present, as with their homage and their fealty, the approaching Reformation: others as fast reading, trying all things, assenting to the force of reason and convincement."

We, gathered here today from the Netherlands, Czechoslovakia, France, Denmark, India, the United States of America, Switzerland and Britain, realise that the world will not stand still for us to get a leisurely view of its difficulties. No matter how heroic our immediate past or how glorious the part men and women of our faith and order have played in it, that past has already gone into the keeping of history. Nothing that we can do can alter it. We can draw courage from its great achievements and warning from its many moments of peril. We cannot live in the past; we cannot long live on it. Our task in the fleeting present is so to mould events as to shape the future to a juster, nobler form than any previous age has borne. Abraham Lincoln, facing the hesitating and partly hostile Cabinet to which he submitted the Proclamation abolishing slavery, when he boldly signed in spite of the timidity of some and the opposition of others, said:

"Gentlemen, we cannot escape history. We of this generation will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us."

The Handling of Victory

So, history which has already garnered our war years, now relentlessly writes each day the record of our handling of a victory which a year ago we all hailed as a deliverance. As soon as the unconditional surrender of the German armed forces was announced to the House of Commons the members went in procession to the Church of St. Margaret, Westminster, where the Speaker's Chaplain moved us to Thanksgiving and Dedication. After alluding to

"this mighty deliverance"

he ended his exhortation with these words:

"And inasmuch as we know that the fruits of victory have yet to be gathered in, we would here pledge ourselves afresh to our unfinished task, praying God so to fill us with His spirit that we may be worthy instruments in His hand for the fulfilment of His purposes for our country and for mankind.

"Let us therefore join in giving glory to God, and in dedicating ourselves to His service in the coming years."

THE HOME SECRETARY, RT. HON. J. CHUTER EDE

Liberal Christianity

What, in terms of spiritual and intellectual freedom, is the service to which we must dedicate ourselves if we are to carry on the unfinished task and fulfil God's purpose in our day? How can we, in most simple terms, define what is the principle for which we stand? If I am asked to define the essential attitude of Liberal Christianity to human problems I fall back on four lines from the American poet, Lowell:

"He had stiff knees, the Puritan,
That were not good at bending;
The homespun dignity of man
He thought was worth defending."

All the traditions of the most virile English nonconformity, all the struggles and hopes of men anywhere engaged in humbly but sincerely seeking to find truth through the obstructions of authority are epitomised there.

The problems of reconstruction are more complicated than those which confronted us in war. They are more immense than any which have ever confronted men and nations. We are not bound to precise solutions merely because they have solved other problems in the past, but we are bound to certain fundamental principles of righteousness and fair dealing between man and man, nation and nation. First and foremost among these I place a respect for

"the homespun dignity of man."

If we recognise that, we have grasped the fundamental issue round which the dispute which nearly cast us back into the Dark Ages turned. The world is tired and may grasp at easy temporary expedients. The unfinished task will be botched if thus we avoid answering the riddle of our times. Faith and courage were never more needed than in applying our minds to the just solution of our present perplexities. We live in one of the great moments of history. If we falter in the application of our principles we betray not merely ourselves but the future generations of mankind.

THE WAY FOR LIBERAL CHURCHES

By SIR ADRIAN BOULT

As a man whose life is devoted to work which makes him stand silently with his back towards his audience, I feel some diffidence in facing this distinguished assembly. My calling deals with what is often called the Universal Language, as indeed it is to those who can happily submit to its influence; and it has often been my privilege to make music in countries where I couldn't manage to make myself understood by means of ordinary speech. But today we are using the English language, and it is my privilege to join in our British welcome to all our distinguished guests.

Now, it has already been my privilege to pay short visits to five of the countries represented at this Conference, four of them lands which have known the domination of the jack-boot, and I have seen enough to know that, hard though our war may have been in England, we cannot begin to realize the difference between the lives of those whose enemy was overhead, pouring down death and misery often enough of course, and the lives of those whose enemy lived amongst them, meeting them in the street every minute, and continuously threatening them with death and worse, often for imaginary offences and in revenge for deeds of mercy. No doubt our speakers today will make light of the horrors of those times, but we all know enough about it to feel an overwhelming awe and respect for those who have submitted to the horrors of the concentration camp and have dared to stand up to the Nazi oppressor, still more when they have been men of religion and men of peace.

At the same time I would urge in defence of the stolid and slow-moving Briton, that if his war has indeed been less terrible, his peace has been much less inspiring. I saw Paris a few weeks after her freedom was regained, and heard many stories of that wonderful day, and could get some idea of the general sense of release. Perhaps the most thrilling sight now is Amsterdam, where everyone hurries along with head high and face full of purpose. Brussels and Prague too showed this new-found life at every turn.

Poor old England knows nothing of this. Even our black-out was removed in a half-hearted way; and I fear that

SIR ADRIAN BOULT

our visitors must find us sadly in want of a spiritual tonic. I think we probably need this as much as any country in Europe now, because our material condition, though not so bad, has deteriorated in a way that makes it seem worse than it is. And so we must welcome the work of the recent Conference in Cambridge as we have admired the work of the Unitarian Service Committee. The spiritual medicine that we all need nowadays can only come from frequent and frank interchange of ideas and experiences. People must be touched not by their own miseries and sufferings, but by those of their less fortunate neighbours. The charity and compassion of the New Testament teaching must be impressed on us all. Those who have fought and those who have suffered must be encouraged to help us by their example and by their courage in the face of the horrors of their experience. I have seen in many places how great music can lift people away from their daily round and give them a glimpse of spiritual beauty. Is it possible for the liberal Churches to follow up this road, and, already released as they are from the formal fetters of the Orthodox Church Services, to force their way more closely into the heart of the people and show them the way to a closer world fellowship, where service to others comes first; where that unselfishness prevails that we have seen in air raids, and heard about in prison and concentration camps; where true comradeship is the background of all action; and where the Nations, united at last, may build up a better Europe and a better World?

THE CROSS ROADS

By GEORGE WADSWORTH, M.P.

I have a strong conviction, which I know is shared by a large body of people, that we are at the crossroads of civilisation.

In a material sense we have become possessed of the physical power to destroy society as we know it, by the release of atomic energy and by the manipulation of other vital forces of nature, while on the other hand we see in our midst the ideology of totalitarianism which I believe can destroy man's soul as surely as the atom bomb can destroy his body.

The only power that can direct the physical forces of nature, the atomic energy and the like, into useful channels to serve men's needs, and the only force that can kill the pernicious doctrine of totalitarianism is the moral force of man's awakened conscience, bringing about the physical and moral rehabilitation of man himself, the rekindling of man's belief in freedom, and the re-establishing of man's innate regard for the rights of man in social life.

Now what do we want of this post-war world? Are we clear in our minds as to our demands?

First we want a world where men and women of all nations can live and work side by side in harmony, a world

where fear and malnutrition, ignorance and disease are banished.

We want a world that is so organised that it can overcome the maldistribution of the world's goods, and bring the standard of living of one country nearer to another.

We want a world where there is complete religious freedom, where all men's approach to God, however different, is respected, where man is allowed freedom to develop his personality and character, where initiative and attention to duty earn their just reward. Yes, I think we know what we want, but what are the fundamental difficulties in accomplishing all this? It appears to me that there is a lack of inspiration, a lack of a common denominator in our national and international relationships which prevents common action for good. Yet there is a common denominator if we would use it. It is *Christianity*, and it *could* be our inspiration, it *could* be the inspiration of all *political* action, and if it were, we should have solved most of our problems, both national and international. This is the real significance of our meeting here this afternoon. The perfect blending of political and religious action. Let us gird our loins, arm ourselves with good will towards all men, and go out in the world and fight a good fight. Let us be ready at all times to denounce those agencies that frustrate the people's will for the sake of self-interest, that would enslave the common man for a totalitarian doctrine, and let us in all nations, proclaim that the fight is on for a world where brotherly love exists between all mankind, for liberal regard of freedom, and for man's dependance on divine guidance.

POINTS OF VIEW

The following are some of the points of view expressed by the visiting speakers at the meeting.

By DR. HEYE FABER

[*Professor at Leyden University and Secretary of the International Association for Liberal Christianity and Religious Freedom.*]

"We felt that we had to defend our dignity . . . What would we have been without our dignity and without our faith? We would have been lost . . . We did all sorts of things to enable the resistance to be kept up. We sheltered refugees, fed and clothed them, collected money for the support of railway strikers who struck for a whole winter (to hamper the German war effort). We did all this because we did not want to lose our sense of dignity and our faith in God.

"Now we have to face the future and build a new life. Not only must we restore buildings and railways, factories, schools, etc.; we must restore our spiritual life. Fear and hatred have demoralised our belief. Two things can save us: a sense of human dignity and faith in God."

By PROF. MAHALANOBIS

[*Professor of Physics at Calcutta University. Treasurer of the Brahmo Samaj.*]

"I consider it to be a great privilege to participate in this meeting. On behalf of my own country—India—I have come here to pay homage to the great spirit of liberty and the fight for freedom in Europe and also in other parts of the world.

"In India we were not under occupation, but we also had our difficulties. Men, women and children were dying in the streets of Calcutta from lack of food. If we take a very broad view, the fight was one and the same in Europe and in India. The fight which we have to put up in order that civilisation should go on and progress, was with us in our society. In Bengal the whole social fabric was on the point of collapsing. . . Black market activities and profiteering were rife. . . At the same time, I must pay tribute to the spirit of the young men and women who helped with relief work in the terrible conditions.

"What fills me with dismay is the danger of Mathematical Physics. Having been for several years a Professor of Mathematical Physics, I know something about the atom bomb. I was in the Hunter College a few months ago, in connection with the work of the United Nations. (I have seen the terrible problems which must be solved before the nations will co-operate.) I have seen in India, too, the conflicting interests of populations. Civilisation has always progressed . . . transcending all the interests of individuals.

"Between your country and mine there have been difficulties. Through you, Mr. Home Secretary, I salute this great country of the United Kingdom. You love freedom, and that is why you must give us freedom. You cannot do violence to your own nature. I look forward to the day when we may co-operate with your country and others. As a scientist I am filled with dismay by the lack of co-operation and goodwill in the world. We have to solve the problem or the human species itself will be wiped out. Men and women must get together and transcend the barriers. The spirit of the resistance movements is the spirit we must welcome. The heroic deeds of Europe filled us with admiration, and I here offer my homage. . .

"In India we have always had the same problem—the clash of many nations. India has been the meeting-place of many different races and peoples. Our problem has been to realise unity in diversity. Our great, age-old, problem is the same problem which faces humanity today. We have to come together in one great fellowship of Man. That is the only way in which the human species can survive. I do affirm our faith in the future of humanity. This is the call which India has always given to the world. Because, perhaps, of the terrible clashes in our midst, we have always affirmed the call of humanity. According to the great prayer of ancient India:

'He who has no colour, through his miraculous power assumes many colours.'"

By DR. HERBERT HITCHEN

[*Director, Foreign Dept., American Unitarian Association.*]

"We have won the shooting war, but the true victory must be spiritual, not material only. The limitless sacrifice will once more have been all in vain unless an enlightened faith is in the hearts of the people to make them valiant fighters for every form of human liberty. Rigid or totalitarian religious systems which negate the democratic principle are obsolete in this crucial age. The issues of human destiny demand a faith in the essential dignity and worth of man, and his power, despite tragic mistakes and failures, to build a worthy society.

"Everywhere men are searching for such an adequate and inspiring faith. Millions have already found it, all over the world, as the churches represented by the International Association for Religious Freedom amply testify. But there are many other millions who yearn for such fellowship and know not where to find it. We must enlist the dedicated enthusiasm of liberty-lovers everywhere, presenting a solid front against all the forces of reaction, and allying ourselves with all movements that would free body and spirit. Nothing less than such a purpose will meet the crying needs of a generation faced with the grim alternative of 'one world'—or none."

By DR. VACLAV VYSOHLID

[*Editor of "The Czech Struggle," and representative of the Czechoslovak Church.*]

"We have experienced some worse situations and some worse days in the past six years and still we came through. We endured because we were convinced that you, the representatives of the great democracies of the West, and we political prisoners in all the concentration camps were fighting in a good cause of a better world in the name of democracy, freedom, justice and a decent life. We were better than ourselves. We all were inflamed, and we succeeded at last because we discovered the common man in each other. We were not Englishmen, Russians, Frenchmen, Americans, Austrians, Poles, Czechs, Jugoslavs, Conservatives, Communists, Catholics, Free Church, godless, etc.; we were just men, simple decent people, fighting against lies, wrong, atrocities and many odds, in the service of enlightened humanity.

"That is the very thing to do today. It worked then and it will work now. We ought to be grateful for the mercy of the new free life and all its creative possibilities. Instead, we are selfish individually, and nationally, fear poisons our lives and prejudice bars our way to our fellowmen.

"We must get rid of fear and prejudice. The better part of our history demands this; our children and all the sacrifices of the whole of mankind cry out for a new, freer life. Let

us not neglect these. Let us not bring up neglected or spoilt children. Let us try to make it clear to them, what a grand thing life is and could be, if we all do our part of the job. We all love our children, our nations, but we must prove our love.

"Humanity needs good men and women more than anything else today. Let us try to be both good and useful.

"Because we have witnessed so much destruction and hatred, we believe in reconstruction, in positive work, in understanding and love. We must make this clear to all the children of all the nations.

"And if you ask me what is the greatest lesson of the concentration camps and what we all ought to do, here is my answer: let us try to behave always in a decent, human way, to make others happy and to do everything possible to prepare a better future for all the children of the world."

INTERNATIONAL CONFERENCE AT CAMBRIDGE

By DR. HERBERT HITCHEN

The American Delegate

CAMBRIDGE during the last week in July was the setting for a significant conference of the leaders and representatives of Free Christian Movements in Europe and America, united together in the International Association for Liberal Christianity and Religious Freedom. This is the first meeting of its kind since hostilities began, so that a huge piece of unfinished and new business was to be dealt with. Contact has been difficult, if not impossible, during the war years, and the question uppermost in the minds of all was "How much has survived?" The presence of delegates from Sweden, Denmark, Holland, Czechoslovakia, Switzerland, Belgium, France, the United States and Great Britain made it possible to obtain a partial answer, and written reports were sent from Poland, Germany, Hungary, Transylvania and the Philippines. It had been hoped that Dr. Szent-Ivanyi and Rev. Joseph Ferencz of Budapest would be present, but they were unable to come, to the profound disappointment of all.

The picture that emerged from the reports was one of valiant witness to the fundamental principles of a free faith, on the part of both individuals and groups, of almost incredible sufferings and deprivations heroically borne, and here and there of inspiring growth in numbers and influence, despite brutal and repressive enemy occupation. The presence of leaders who had experienced intimate contact with the Gestapo and suffered the horrors of concentration camps for their beliefs, and of others who had worked actively in the underground movements, gave an atmosphere of stark and moving authenticity to all deliberations. It made us realize more deeply than ever before the sustaining and inspiring nature of the truths that are at the heart of our religion.

All the evidence points to the fact that the easy days when little was demanded of those who professed belief in religious freedom are over, and that we are in a period closely resembling that in which a man was called upon to suffer and even to die in witness to his beliefs. Martyrdom has come to more than one of our spiritual kin in these bitter years. Norbert Capek, the Unitarian minister in Prague, several of the priests of the Independent Church of the Philippines, a number of the leaders of the Czechoslovak Church and Remonstrant Ministers in Holland have paid the last full measure of devotion rather than be false to their deepest convictions. As we thought of them, and heard the stories of the crucifixion suffered by countless numbers of their fellows, there rang in our ears "the still, sad music of humanity," but over and above this we heard another music, neither still nor sad but ringing, active, exultant—the music made by spirits that will not bow the knee to insolent might and by men with a splendour of vision that is matched by an uplifted consecration. These are indeed "days that try men's souls," and although there have been defections in our ranks the number is gratifyingly few, while a great host of others have emerged from the fiery ordeal not indeed uncrushed but ultimately and convincingly victorious.

The opening sessions, with sermons in the beautiful Memorial Church by Dr. John H. Lathrop of Brooklyn in the morning, and by Prof. L. J. van Holk of Leyden in the evening, gave an inspiring tone to the whole proceedings, making it clearly evident that we were deeply concerned both with enduring spiritual values and their vigorous and practical application to a world sore-bestead, shaken to its very foundations and facing as crucial an hour as any known to history; vast social change is all about us. That was immediately evident, even before the discovery of the secrets of atomic energy; it has now been accentuated in a way that staggers the imagination. Religion has a major rôle to play in such a situation, if it is to prove its worth. The subsequent discussions, however, showed us united in the conviction that religion cannot possibly be efficient by retreating to dogmatic credal positives and stiffening its orthodox conceptions, as the great bulk of it seems to be doing. Its loosening hold upon the everyday lives of men will never be made firm again without a true universality and an enlisting of the aid and enthusiasm of all workers for freedom everywhere. A true catholicity is demanded of it. To this end a statement of purpose was unanimously adopted, which might well prove to be historically very significant:—

"The I.A.R.F., aware that the World Council of Churches has been set up on a credal basis and that thus both Roman Catholicism and Protestantism are limited by statements of belief, re-affirms its Free Christian position, and declares to any and all throughout the world, who desire Christian fellowship, its conviction that the reconstruction of a shattered world demands a Christian fellowship which knows no exclusions and admits all who profess and call themselves Christians."

The reports of practical aid rendered by the more fortunate groups to the victims of brutal aggression through the British and American Unitarian Service Committees, the Universalist Service Committee and the organizations of the Danish Swedish and Swiss Churches gave impressive evidence of profound concern vigorously implemented, and plans were laid for the closest kind of co-operation in the future to meet continuing needs.

We noted, with unlimited satisfaction, the phenomenal growth of the Czechoslovak Church, even during occupation, from 750,000 to a probable million and a quarter; the restarting of a Unitarian Movement in Poland, where it once flourished for a century and then was ruthlessly destroyed; the discovery of a group of some 20,000 Unitarians in Krivoi Rog, in the Russian Ukraine, and the coming into liberal fellowship of five churches with a constituency of 5,000 in American Samoa.

Not the least of the decisions arrived at was that of holding a Congress in the summer of 1947 somewhere in Switzerland, where the opportunity will be present to greet representatives from those countries which found it impossible, for reasons of distance, or other difficulties, to send delegates this time. Dr. John Lathrop was unanimously elected President, in succession to Dr. Louis Cornish.

The week was made enjoyable and memorable by the warm hospitality of the Cambridge congregation and the Rev. and Mrs. Stewart Carter, who left no stones unturned to make us feel happily at home. Altogether we came away with a sense of our enduring and sustaining fellowship, and with the knowledge of a work to do in our individual countries, and collectively, that demands our most consecrated powers and our utmost devotion, that there may be light in darkness and hope instead of despair, and certainty to replace the doubt that has shaken the human spirit.

I.A.R.F.

IMPRESSIONS OF THE CAMBRIDGE CONFERENCE

By F. KENWORTHY, B.D.

[*Chairman of the Overseas Committee of the General Assembly.*]

THE FIRST and foremost impression of the Cambridge Conference, the small gathering of some thirty-five people representative of Liberal and Free Christian opinion in Europe and America, which met in the university town, was the atmosphere of happy fellowship and goodwill that was never absent from the meetings from start to finish. It was not possible, of course, nor would one have wished to do so, to forget the sad losses that the war years had occasioned, but

delegates from nine different countries met together profoundly conscious that the losses might have been greater and profoundly thankful that only one year after the ending of hostilities in Europe it was possible to take real and practical steps towards a renewal of solidarity between those who are convinced that a free and undogmatic Christian faith has a message and a task of vital importance in the world to-day.

It may be said that in its primary task the Conference was eminently successful. The war of 1914-1918 interrupted the work of the former "International Congress," the war of 1939-45 did not merely interrupt, it completely shattered the work and organisation of the "International Association for Liberal Christianity and Religious Freedom". At Cambridge it was made clear that on the ruins of the old a new edifice of international co-operation can be built and the foundations were laid. Though destroyed by war, the I.A.R.F. is rising again, and shows promise of vigorous life in the years ahead. Not that the new is going to be the same as the old. The tide of war has receded, and it has left its mark. This was evident in more ways than one, and not least when a discussion arose among the delegates at the relevance and suitability of the Association's title. "Liberal Christianity" as representative of progressive thought in the nineteenth and early twentieth centuries is an honoured name among us, but to-day on the continent the term "Liberal" (Libéralisme; Liberalismus) is suspect, and even the seemingly innocuous term "Free Christian" has doubtful associations. The present title was adopted in 1932 and to suggest a change of name after only fourteen years gives the appearance of quibbling over an unimportant issue. But these fourteen years have witnessed a deep-seated change in theological and political emphasis, which it is impossible to ignore, and which was reflected in the discussion. Possibly the Association will resolve the difficulty of title, and with a revived organisation will assume a new garb; whether or no, it will have to work in the future under vastly different conditions and in a theological and political environment radically different from that which surrounded it in pre-war years, changing though it was even then.

However, the organisation itself is being re-built, new ventures in propaganda and the exchange of ideas will be made, and considered as a fresh start, the Cambridge Conference had important achievements to its credit, though it was regrettable that certain delegates who accepted invitations to come were prevented from doing so at the last moment. There is again an association for those in all lands who are "striving to unite religion with liberty", even though the question of liberty is going to need profound reflection in the future.

Perhaps the most valuable aspect of the Conference was its awareness of the changed conditions of religious and political thought and expression in which it will have to work from now on. Any fear that an attempt would be made, from whatever quarter, simply to go back to pre-war suppositions was proved groundless. And further, the fact that the churches or member groups represented at the Conference are not faced with the same conditions and problems in all their respective countries was made plain. Unitarianism in America is confident and sure; it is advancing. In Czechoslovakia, too (though an occupied country during the war), free religion has emerged triumphantly from the dark night through which it has passed. In other European countries, however, and among those which have been occupied, "liberal" religion has meant chiefly the "liberal" elements within otherwise orthodox churches and these groups have profound difficulties to face. They are exposed to the full blast of Barthian and dogmatic reaction; they are enveloped in the pessimism about humanity and the worth and value of human nature, which is a feature of present-day continental theology, and in the practical field, they find themselves weak against a growing solidarity and a closing of the ranks among the much larger and more powerful orthodox churches. Deeply conscious of their own ties with historic Christianity, they face the need to clarify their own position as against the clear-cut "black and white" dogmas and pronouncements of orthodoxy. They are aware, also, of the need which a free Christianity has of clarifying certain fundamentals in a changed world—(*inter alia*, its doctrine of man and conception of liberty, and in the practical field, its relation to the ecumenical movement).

The value of the Cambridge Conference was that while once again common ground among Free Christian groups was re-discovered and emphasized, the varying nature of their tasks in different countries and the strategy called for in developing thought and action was thrown into vivid relief. That is significant and valuable. The difficulties of the future are not underrated and the tasks that lie ahead are being envisaged in their true perspective, thus providing grounds for hope and encouragement, for that surely is half the battle. One thing further may be said. The Association covers the Old World and the New, both sides of the Atlantic. It would be foolish to ignore differences that the experience of the past six years has intensified. It may well be that as in other realms of human activity, the British are destined to play a mediating rôle in the achievements of the new I.A.R.F.

EDITOR'S NOTES

A SUCCESSFUL conference or public meeting means weeks of work behind the scenes on the part of someone or other. The success of the International Conference at Cambridge was considerably helped by the Rev. Stewart Carter, the minister at Cambridge, and by the active support of the congregation.

Behind the London meeting were the efforts of the Rev. George Grieve and one or two London ministers, with considerable help from the G.A. staff and lay workers. The meeting was organized brilliantly, and its results may be far-reaching in more than one particular.

* * * *

In a comment made at the London meeting Mr. Grieve emphasized the interest of the Home Secretary, Mr. Chuter Ede, in such international gatherings. They do not make head-lines in the newspapers, yet they bring together men of like mind and experience from different countries, and perhaps as much as any other activity create a real feeling of international unity. The unobtrusive, warm-hearted support given by the Home Secretary to such gatherings is deeply appreciated by ordinary people who are striving to make the world fit to live in.

* * * *

The Rev. W. H. Cordell, at present minister at Dob Lane, Failsworth, Manchester, has accepted an invitation to the ministry of the Hackney Church, London, and will begin on November 1 of this year.

CORRESPONDENCE

ANTOINE BÉCHAMP

SIR,—Certain admirers of the work and career of the late French scientist, Professor Antoine Béchamp, hope to hold a small dinner in his honour on the 16th of October next, the anniversary of the date of his birth in 1816. If any who might like to attend will write to Miss L. S. Caffyn, 81 Chelsea Gardens, S.W.1, further particulars will be supplied. The great part played by this great man is, unfortunately, not sufficiently known. He it was who, by experiments started as early as May, 1854, made clear the mystery of fermentation by proclaiming the process to be due to moulds, air-borne living organisms. He it was who explained the causes of the silkworm diseases that at one time came near to ruin French seri-culture. He it was who found a new and cheap method of producing aniline, and gave medicine the compound of arsenic acid and aniline, which, under the name of *atoxyl*, is used in the treatment of skin diseases and sleeping sickness. Before any other worker he defined and isolated a number of ferments, to which he was the first to give the name *zymases*. In the use of the microscope he was so ahead of the times that he appears to have been the first to descry the operation of cell cleavage commonly known as *karyokinesis*. These are only a few of the evidences of his usefulness to the world, of which perhaps the most outstanding was his doctrine of the individuality of the microzymes of the cell and the origin of bacteria. It is for such services to humanity that we wish to honour his memory.—Yours,

Brancepeth,
Woodford Wells, Essex.

E. Douglas Hume
(author of *Béchamp or Pasteur?*, etc.).

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 13s. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7334. Editorial: EUS. 2911

Manchester District Women's League.—The summer meeting was held at Styal on Wednesday, July 17. The afternoon service which was conducted by Mrs. Lear, was held in the chapel, which had been most beautifully decorated with summer flowers for the occasion. Mrs. Lear took as the subject of her address "Service." A short meeting followed, after which the members adjourned to the village hall where cups of tea were provided by the Styal members. During tea the President, Miss Nesson, proposed a very warm vote of thanks to Mrs. Lear for conducting the service and for her helpful address; also to the organist and the Styal friends for their hospitality. Owing to the inclement weather after tea what should have been a most enjoyable ramble through the Styal Woods had to be cancelled, and after an informal chat members made an early return home. There were present about 100 members, representing 20 branches.

London, Stratford.—Rev. Wm. C. Newton has accepted the unanimous invitation of the congregation to become their minister.

IN MEMORIAM

SIR HERBERT DOWSON

A LARGE congregation, which included many representatives of the legal profession and various organizations, gathered at the High Pavement

Chapel, Nottingham, on July 27, when a memorial service for the late Sir Hubert Dowson, who died on July 20 at Norwich, in his eighty-first year, was held. The service was conducted by the Rev. C. Gordon Bolam, who recalled the many impacts of Sir Hubert's life on the community. As an employer, colleague, guide, counsellor, and friend he was esteemed by his associates, and this was recorded in the honour conferred upon him, not only in Nottingham, but nationally, when he was asked to occupy the presidency of the Law Society in 1936, and the following year was further honoured by being knighted.

CHARLES ARTHUR GINEVER

THE ANNOUNCEMENT of the death at the age of seventy-five years of Charles Arthur Ginever awakened many happy memories among his few remaining contemporaries at Highgate as well as among those who remembered him as children. He was a man of great sweetness and charm, both of manner and character, and at the same time a strong and unusual personality. He was one of the young men attracted to the Highgate church in the 1890's by the missionary zeal of Robert Spears. In company with others he started as a layman the work which resulted in forming a congregation at Walthamstow. At that time he was employed in a lawyer's office, but courageously threw up his job at the age of thirty or thereabouts to devote his savings to his maintenance while he graduated at London University and qualified for the Ministry.

He was a minister at Stepney from 1903 to 1905, and at Dover from 1905 to 1919, and Secretary from 1913 to the date of his death of the General Baptist Assembly.

"SHADE OF HIS HAND"

What shall we say in the Autumn of life?
Have we sought? Have we found?
Is the road clear on this sunny Spring morn?
Are we yet God-ward bound?

Nay, are we not still the prisoners of fear,
Still fleeing the noise of those "following Feet",
Still, child-like, afraid to lose hold on the things
That make common life sweet?

Yet under the fear glows a warmth that we love,
Deep in the heart shines a pin-point of light:
We have seen! we have known! though we cannot yet climb
To so dizzy a height.

So we cherish our secret, for sometime perhaps
In life lived again in some far distant sphere
We may yet have the courage to travel that road
And cast away fear.

And through daily struggle 'twixt hope and despair
'Mid flowers of intention wind-blown
We'll remember the vision we hold of that light,
For through chaos of evil and gloom of earth's night
We have seen! we have felt! we have known!

E. Doris Taylor.

CALENDAR

SUNDAY, AUGUST 11

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES.
ABERDEEN, Un. Ch., Skene St., 11 and 6, Rev. HELEN PHILLIPS.
ABERYSTWYTH, New St. Meeting House, 11, Rev. W. PRIESTLEY PHILLIPS.
ACCRINGTON, Unitarian Free Ch., Oxford St., 10.45 and 6, Mr. J. UNSWORTH.
AINSWORTH, Unitarian Chapel, Knowsley Rd., 11, 2.50 and 6, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Rd., Ch., 11 and 6.30, Rev. A. W. VALLANCE.
ANSELL. (See Lytham St. Anne's.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
BATH, Trim St. Chapel, Unitarian, 6.30. Closed during August.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mrs. COLIN S. DENCE.
BILLINGSHURST, Free Chr. Ch., South St., 11.15, Supply.
BIRKENHEAD, Un. Ch., Beaconsfield Rd., 3.30, Supply.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. G. L. STUART.
BIRMINGHAM, Moseley Un. Ch., Yardley Wood Rd., 6.30, ——.
BIRMINGHAM, Waverley Rd. Church and Hurst St. Mission, Small Heath, 6.30, Mrs. HIBBLE.
BLACKBURN, Unitarian Ch., St. Andrews Street, 6.30, Rev. F. D. JONES.
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. C. MATHESON.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. J. V. G. JAMES.
BOLTON, Bank St., 10.30 and 6.30, Rev. G. K. SPRENGE.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6, ——.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. C. GORDON BOLAM.
BOSTON (Lincs.), Spain Lane Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Rev. S. W. ALLEN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRADFORD, Bowling Av., 3.15, Mr. DUDLEY RICHARDS.
BRADWATER, Christ Ch., Dunster St., 6.30, Mr. F. CARPENTER.
BRAMFORD, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Ch., Un., New Rd., 11 and 6.30, Rev. F. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. S. E. BOWEN.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. J. TYSSUL DAVIES.
BURNLEY, Unitarian Ch., Trafalgar St., 11 and 6, Rev. JOHN EVANS.
BURY, Bank St., 11 and 6.30, Rev. H. CHEETHAM.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, ——.
CARDIFF, The West Grove Un. Ch., 11 and 6.30, Rev. E. T. PUTIN.
CARLISLE, Un. Ch., Lorne St., 2.30, Junior Church; 6.30, ——.
CHATHAM, Unitarian Ch., Hamond Hill, Mr. C. H. COLE.
CHELTENHAM, Bayshill Un. Ch., 6.30, ——.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Mr. ARNOLD GRAVES.
CHOWBENT CHAPEL, Atherton, 10.30 and 6.30, Rev. E. GLYN-EVANS.
CIRENCESTER, Unitarian Ch., Gosditch St., 6, Mr. R. GODDARD.
CORK, Prince's St., 11.30 and (occ.), 7, Rt. Rev. W. A. WEATHERALL.
COSELEY, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. E. W. HILL.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. R. LEE.
CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. C. H. EASTON.
CROYDON, Free Christian Ch., Dennett Rd., 11, Rev. ROGER THOMAS.
DEAN ROW, 10.45, STYAL, 6, Rev. E. E. WRIGLEY.
DENTON, Wilton St. Chapel, 11, 2.30 and 6.30, Closed.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. J. E. BRIGHT.
DITCHLING, Old Meeting House, 10.45, Miss H. K. WATTS.
DONCASTER, Free Chris. Ch., Hall Gate, 11 and 6.30, Mr. W. LLOYD.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. ALBERT SMITH.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Ch., Castle Terrace, 11, Rev. ARTHUR LONG.
EVESHAM, Oat St. Chapel, 11 and 6.30, Rev. WALTER LONG.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GAINSBOROUGH, Unitarian Ch., Trinity St., 6, ——.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
GLASGOW, Ross St., Unitarian Ch., 6.30, Rev. G. S. WHITBY.
GLASGOW, St. Vincent St. Unitarian Ch., 11, Rev. G. S. WHITBY.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton St. Ch., 6.30, Rev. ROSAMUND BARKER.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15. Closed during August.
HALE Chapel, Hale Barns, 10.45 and 6.30, Student.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOT PEASTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Mt., Baines Lane, 11 and 6, Rev. J. GORDON DAVIES.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Mr. W. A. M. HELLABY.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. H. DAWTREY.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. H. WHITAKER.
HULL, Park St. Church (Unitarian), 6.30, Rev. R. PHILIPSON.
ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Supply.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. H. W. DEAKIN.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.
LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Supply.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. J. J. POTTER.
LEICESTER, Narborough Rd., 6.30, Mr. C. V. WALTON.
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HURN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Mr. R. W. SORENSEN.
LEWES, Westgate Chapel, 11, Rev. H. MAGUIRE.
LINCOLN, High St., Unitarian Ch., 6.30, Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Mr. E. PENN.
LIVERPOOL, Bootle Free Church, 6.30, Mr. W. HILL WARRING.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. C. A. PIPER.
LIVERPOOL, Hope St., 11 and 6.30, Rev. S. SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. L. REDFERN.
LONDON, Bell St., Edgware Rd., 6, Mr. RONALD LONG.
LONDON, Blackfriars Mission and Stamford St. Ch., 6, Rev. H. W. STEPHENSON.
LONDON, Brixton, Services at 5 Killieser Av., S.W.2, 11, Rev. E. G. LEE.
LONDON, Essex Church, Notting Hill Gate, 11 and 3.30. Closed during August.
LONDON, Forest Gate, Upton Lane, 6.15, Mr. F. LEWIS.
LONDON, Golders Green, Hoop Lane, 11, Rev. GORDON BEVERLEY, 6.30, Mr. A. PURSIVAL JONES.
LONDON, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Mr. SWANSTON.
LONDON, Hampstead, Rosslyn Hill, Rev. J. C. G. BURTON.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Islington, Unity Church, Upper Street, Preston Hall, 7, Mr. VICTOR FOX.
LONDON, Ilford, High Rd., 6.30, Rev. F. HANKINSON.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Mr. V. FOX.
LONDON, Lewisham, Unitarian Ch., High St., 11, Mr. COLIN DENCE.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, Rev. T. L. JONES.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Rev. G. J. G. GREEVE.
LONDON, Richmond Free Ch., Ormond Rd., 11, Mr. D. R. SCOTT.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.

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London, Stratford, Unitarian Ch., 3, Rev. R. Litman.
London, Theistic Ch., 1 Grosvenor Pl., 11, ——.
London, Wandsworth, Un. Ch., East Hill, 11, Prof. D. Tarrant.
London, Welsh Unitarian Ch., at Highgate Hill Unitarian Church 6, 1st and 3rd Sundays, August 18, Rev. T. L. Jones.
London, Wood Green, Unity Ch., Newnham Rd., 6.30, Rev. L. Toshland.
London, Woolwich, Service temporarily suspended.
Lytham St. Annes (Ansdell), Un. Ch., Channing Rd., 11 and 6.30, Rev. Herbert Crabtree.
Macclesfield, King Edward St., 10.45 and 6.30, Rev. H. L. Short.
Maidstone, Unitarian Ch., Market Buildings, 6, Supply.
Manchester, Un. Ch., Chapel Lane, Blackley, 11 and 6.30, Rev. F. Terry.
Manchester, Cross St. Chapel, 10.45 and 6.30, Rev. F. H. A. Micklewright.
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. W. H. Cordell.
Manchester, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. Cottier.
Manchester, Longsight Free Chr. Ch., Birch Lane, 10.45, Rev. Graham Short, 6.30, Supply.
Manchester, Mill St. Free Ch., Bradford, 3, ——.
Manchester, Monton Ch., Eccles, 10.45 and 6.30, Dr. L. Star.
Manchester, Moss Side, Brooks's Bar, 11, ——.
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. B. Short.
Manchester, Platt Ch., Rusholme, 10.45 and 6.30, ——.
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. J. Morley Mills.
Manchester, Wilbraham Rd., Chorlton-cum-Hardy, 10.45, Rev. W. McMillan.
Manchester, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30, Supply.
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Twinn.
Mexborough, Free Christian Ch., 10.30 and 6.30, Rev. E. A. Davies.
Morecambe, see Lancaster.
Morton-in-Marsh, Cross Chapel, 3, Rev. C. G. Toms.
Mosley, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. Waddington.
Nantwich, Old Chapel, 6, ——.
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Mr. A. B. Downing.
Newcastle, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. McBlowney.
Newport, Lo.W., Un. Ch., High St., 11 and 6.30, Rev. G. R. Buckley.
Newton Abbot, Albany St., 6.30, Rev. C. G. Toms.
Northampton, Kettering Rd. Church, 11 and 6.30, ——.
Norwich, Octagon Ch., 11, Rev. Leonard Mason.
Nottingham, High Pavement Chap., 10.45 and 6.30, Rev. E. G. Green.
Oldham, Lord St. Ch., 10.45 and 6.30, Rev. Kenneth Sherratt.
Oxford, Manchester College Chapel, 11.30, ——.
Padiham, Nazareth Un. Ch., Knight Hill, 10.30 and 6, Supply.
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. J. Martin Hall.
Plymouth, Unitn. Centre, Hemsdale Rd., 11 and 6.30, Rev. R. H. Keeley.
Poole, Unitarian Church, Hill St., 6.30, Rev. G. E. Hale.
Portsmouth, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, Mr. J. B. Stubbs.
Preston, Unitarian Ch., Church St., 10.45 and 6.30, Rev. H. Haworth.
Ringwood, Hants., The Meeting House. 1st and 3rd Sundays, 11. Other Sundays, 6.30, Dr. J. C. Flower.
Rochdale, Blackwater St., 10.30 and 6.30, Rev. E. D. Davies.
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. C. H. Bartlett.
Sale, Atkinson Rd., 11, Supply.
Scarborough, Un. Ch., Westborough, 10.30, Rev. H. W. Kimshall.
Sheffield, Unity Ch., Crooksmoor Rd., 11, Miss A. Short, 6.30, Mr. J. Fairhurst.
Sheffield, Fulwood Old Chapel, 11, Rev. P. N. Tindall.
Sheffield (Attercliffe), 6.30, Mr. T. H. Morris.
Sheffield, Upper Chap., 11 and 6.30, Dr. Alfred Hall.
Shrewsbury, High St., Unitarian, 11 and 6.30, Rev. A. H. Lewis.
Sidmouth, Old Meeting, High St., 11 and 6.30, Rev. E. Shirvell Price.
Southampton, Friends Meeting House, Ordnance Rd., 6.30, ——.
Southend-on-Sea, Darnley Rd., 11, Children's Church, 6.30, Rev. Magnus Ratter.
Southport, Portland Ch., 11 and 6.30, Rev. E. H. Morris.
Stalybridge, Unitarian Ch., Canal St., 10.30 and 6.30, Rev. J. P. Roseling.
Stockport, Unitarian Ch., St. Peter's Gate, 10.30 and 6.30, Rev. J. Kelly.
Stockton-on-Tees, Wellington St., 6.30. No Service.
Swansea, Unitarian Church, High St., 6.30, Rev. Basil Viney, 11, Free Christian Meeting House, Penllard, Rev. Basil Viney.
Swinton, Swinton Hall Rd., 10.45 and 6.30, Rev. J. Harry Smith.
Taunton, Mary St. Church, 11 and 6.30, Rev. J. W. Lee.
Tavistock, The Abbey Chapel, 6.30, Mrs. E. W. Martin.
Tenterden, Old Mtg. House, Ashford Rd., 6.30, Rev. Walter Walsh.
Todmorden, Unitarian Church, 10.45 and 6, ——.
Torquay, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. Townsend.
Trowbridge, Conigre Unitarian Church, 3 and 6, Rev. A. F. O. Thomas.
Wallasey, Memorial Ch., Manor Rd., 11 and 6.30, Rev. G. L. Claxton.
Wareham, Unitarian and F.C. Ch., South St., 6.30, Mr. W. H. Stephens.
Warrington, Cairo St., 10.30 and 6.30, Rev. J. B. Tonkin.
Warwick, High St. Ch., 6.30, Rev. Gordon Cooper.
West Kirby, Brookfield Gardens, 11 and 6.30, Rev. R. W. Davidson.
Whitby, Flowergate Old Chapel, 6, Rev. H. W. Kimshall.
Wolverhampton, All Souls' Church, 6.30, Supply.
Woodhall Spa, Mill Lane, 2.30, Rev. Chas. Simpson.
York, St. Saviourgate Chapel, 6.30. Closed during August.

AUSTRALIA

Adelaide, Un. Christian Ch., Wakefield St., 11 and 7, ——.
Melbourne, Un. Ch., Grey St., Eastern Hill, 11 & 7, Rev. W. Bottomley.
Perth, Unitarian Free Christian Fellowship. Monthly Services, Orient Building, William Street. Sec., Mrs. Summerfield, 154 Suburban Rd., South Perth.
Sydney, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. Colin Gibson.

CANADA

Montreal, Church of the Messiah, Sherbrooke St. West and Simpson St., 11, Rev. Angus Cameron.
Toronto, First Unitarian Ch., Jarvis St., 11, Rev. W. P. Jenkins.
Vancouver, B.C., First Unitarian Ch., 1550 Tenth Avenue West, 11, Rev. Alfd. Symington.

NEW ZEALAND

Auckland, Unitarian Ch., Parnell Rd., 11 and 7, Mr. K. Thom.
Wellington, Unitarian Free Ch., Tisdall's Buildings, 110 London Quay, 7, ——

SOUTH AFRICA

Cape Town, Hout Street, 11 and 7, Rev. D. S. Lindemann.

SILVER WEDDING

Urquhart—Fyson.—On August 11, 1921, at the Unitarian Church, Ilford, by the Rev. W. H. Drummond, B.A., D.D., Arthur Wilkinson Urquhart to Brenda Madeline Fyson. Present address, 28 South View, Bromley, Kent.

MISCELLANEOUS

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Printed at The Chiswick Press, 67/68 Chandos Place, London, W.C.2, and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) James Heywood, Deansgate.—Saturday, August 10th, 1946.